1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

231 The quality of the wool produced by the Ta Li sheep is
236 hairy and poor, and the few hundreds of sheep in their flocks do not give any appreciable amount. The demand for mutton, especially since the Moslem population has declined, is small. Though these points are always put forward as an explanation of why there are so few sheep and so much wasted pasture, the manner in which the Min Chia answer these questions shows that they have never really thought about them before. "There are no more sheep" ; this expresses their attitude, and the reasons why there are no more only occur to them as afterthoughts, when some stranger takes it into his head to dispute or argue about a fact which to them is as satisfying as it is obvious.

314 Stock raising in fact is only a minor side line of the villages lying at the base of the mountain. Those families who have not enough rice land to live on engage in a little stock raising, or woodcutting, or cutting the mountain grass for fodder. But these activities are rather despised. Only the very poor, one was constantly told, would try to earn a living on the mountain, and the implication that this sort of livelihood was in some way rather barbarous was clearly present. That the returns are poor is certainly true. A woman or girl—such work is usually left to them—who goes up the mountain at dawn, perhaps to 10,000 or 11,000 ft., a three hour climb, and cuts a load of hay, only gets two nickel, or a halfpenny, for her fodder when she gets down to the city by four o'clock in the afternoon to sell it to the muleteers at the caravan inns. So much work for so poor a reward would obviously only be undertaken by those reduced to great poverty.

313 Bamboo cutting, which involves going still higher, to the bamboo forest at 12,000 ft., under snow and inaccessible in winter, is a little more paying. Bamboos are made into brooms, or cut for sticks, and these can be sold at the fort-